

However, Leadbeater soon became theologically restless with orthodox church doctrine and started to look for answers from unorthodox sources including spiritualism and the occult, said Tillett.¹²⁰ His first contact with theosophy came through a reading of *The Occult World* by A. P. Sinnett, President of the London Lodge, which highlighted Blavatsky's alleged extraordinary occult powers. On November 21, 1883 Leadbeater joined the Theosophical Society.¹²¹

Only 13 months later, on December 21, 1884, Leadbeater reported that he had received some new "revelations." He left everything and everyone and sailed from England to India where he joined the Theosophical Society staff at its international headquarters in Adyar. His arrival coincided with the annual convention of the Society that reinforced his belief in the doctrine of the Masters.¹²² He later traveled to Ceylon where he undertook an intense study of Buddhism and converted to Buddhism. In Ceylon he also discovered a 13-year-old Buddhist boy named Jinarajadasa, the "reincarnation" of his younger murdered brother, Gerald. The young man became Leadbeater's traveling companion and assistant.¹²³

By 1889, Leadbeater, had become a rising star in theosophical circles, said Tillett. He returned to England where he met the ailing Blavatsky's protégé, Annie Besant, who controlled the Esoteric Branch of the Society in London and who assumed full control of the Society when Blavatsky died in 1891.

According to Tillett, Besant and Leadbeater formed a warm friendship and began the joint explorations of "astral and mental planes, life after death, reincarnation and past lives."¹²⁴ As Leadbeater's reputation as a world-class occultist grew, so did the popularity of his writings. In "An Occultist's View on Christianity," (1899), Leadbeater disclaimed Jesus as the Christ and denied His divinity as the Second Person of the Trinity.¹²⁵ He also acquired another boy-companion, Basil Hodgson-Smith.¹²⁶

Between 1900 and 1906 Leadbeater undertook a series of highly successful lectures in major cities of the United States, Canada, Australia and New Zealand that brought him world-wide acclaim in theosophical circles.

All these accolades, however, came to a screeching halt, said Tillett, when Mrs. Besant received a letter from Mrs. Helen Dennis, Corresponding Secretary of the Theosophical Society Esoteric Section in the United States, dated January 25, 1906. The communication informed Besant that while Leadbeater was in the States he had engaged in "morally criminal acts" with young adolescent and pre-adolescent boys entrusted to his care.

Dennis indicated that these "reprehensible acts" included instruction in "self-abuse" (masturbation) and mutual touching. Leadbeater reportedly told his charges the instruction was part of their occult training and would help make them strong and manly and ward off lustful feminine advances. Most telling was the fact that Leadbeater held the boys to secrecy. The letter also

indicated that these were not isolated incidents and that Leadbeater had likely abused other young boys in India, Ceylon and possibly England.¹²⁷

One of his victims was a young American boy named Douglas Pettit who revealed that Leadbeater told him that his “aura” indicated he was in sexual distress and needed masturbation as an outlet.¹²⁸ In a coded letter found in Toronto to another of his “darlings,” Leadbeater recommended masturbation twice a week. “Glad sensation is so pleasant ...a thousand kisses,” he signed off.¹²⁹

When confronted with the charges by Besant and the London Theosophical Society, Leadbeater did not bother to disclaim them. He admitted that he had given the boys instruction on masturbation because he believed the practice to be an antidote to even worse vice later on in life.¹³⁰

Following a trial before the British Lodge on May 16, 1906 with an American representative in attendance, Leadbeater was forced to resign in disgrace from the Society. Wisely, he went into semi-retirement until the Masters should call the martyr from his tomb.¹³¹ Thus the Leadbeater Affair was brought to a temporary close.

Towards the end of 1908, Besant, who had initially condemned Leadbeater, had a change of heart and mind and urged his reinstatement to the Theosophical Society. He returned to India in February 1909 just in time to discover a new “Christ” in the person of a young Indian boy, Jiddu Krishnamurti. The Society established the Order of the Star of the East to pave the way for a Second Coming—which never came. In the meantime, details of Leadbeater’s ill-fated 1906 secret trial on charges of sex abuse began to leak out into the international press in India.

An article appeared in *The Hindu* stating that Leadbeater “was not a fit person to be the guardian of a pig...” and Krishna’s father wanted his son back.¹³² A protracted custody battle ensued. In the meantime, Leadbeater had discovered yet another “Messiah” at the 1913 annual Society’s convention in Benares. Leadbeater said that the boy, known as Rajagopal, was the reincarnation of Saint Bernard of Clairvaux.¹³³

As controversy continued to swirl about him, Leadbeater left India for a lecture tour in the Pacific regions. In August 1914, he decided to settle in Australia.

Here he renewed an old friendship with a fellow sexual pervert named James Ingall Wedgwood.

Wedgwood had joined the Theosophical Society in 1904. Leadbeater was his sponsor. Wedgwood was also a 33rd degree Co-Freemason and a member of the occult *Ordo Templi Orientis (OTO)*.¹³⁴

On June 12, 1915, Leadbeater was initiated into the Masonic order by Wedgwood and quickly rose to the 33rd degree.¹³⁵ Tillett reported that Leadbeater also became interested in other occult societies including the Temple of the Rosy Cross (Rosicrucians) and later the *OTO* in Australia that was headed by one of his pupils, Vyvyan Deacon.¹³⁶

have been coached by Leadbeater and some returned later to amend their statements. In its final report, the police indicated Leadbeater was a “sexual pervert” who should be kept under observation, but there was not enough evidence to jail him.¹⁴²

Back in England, news of Leadbeater’s unorthodox methodology at the Manor found its way into occult circles outside of the Theosophical Society that was beginning to feel heat of a growing international scandal. Tillett noted that the well-known writer Dion Fortune charged that a mysterious group of male occultists were using homosexual techniques to build up “a reservoir of dark astral power.”¹⁴³

Nevertheless, Leadbeater managed to hold on to his theosophical standing and bishop’s miter.

In 1932, Mrs. Besant, who was in poor health asked him to come to Adyar. The 78-year old Leadbeater granted her wish. She died on September 20, 1933, with him by her side. Leadbeater followed her in death on February 29, 1934, and their ashes were mingled in Adyar in the Garden of Remembrance.¹⁴⁴

Wedgwood died a less poetic death. He contracted syphilis through his many homosexual liaisons and went insane from paresis of the central nervous system.¹⁴⁵

In the final chapter of his biography and notations on Leadbeater, Tillett summarized the charges of sexual abuse leveled against the seer by some of his pupils and other young men with some startling revelations and revisions.

Tillett reported that Leadbeater had taught sexual techniques other than solitary masturbation to a very select circle of young male initiates in connection with their occult and sexual magic training. These included ritualistic group masturbation.¹⁴⁶ The seer demanded total secrecy from his boys, added Tillett.¹⁴⁷

In a footnote to the U.S. scandal, Tillett stated that in 1911, Douglas Pettit, the young American boy who initially confessed that Leadbeater had given him instructions on masturbation, revealed that the seer had also sodomized him, and at least two other boys he knew.¹⁴⁸ Pettit said that Leadbeater told him that the Masters preferred sodomy to normal male-female sexual relations.¹⁴⁹ Hubert van Hook, one of Leadbeater’s earliest pupils also reported he had sexual relations with the famous theosophist.¹⁵⁰

The secret life of Charles Webster Leadbeater as a clerical homosexual pederast teaches us a number of important lessons—both about the victims and the abuser himself—that can be related to the ongoing clerical sex abuse scandals that have racked Am-Church over the last three decades.

First, yesteryear as today, young male victims of clerical sex abuse rarely report the crime against them. Second, for the homosexual pederast, the priesthood is an ideal cover. Third, clerical pederasts like all perverts,

In the meantime, Wedgwood embarked on a new spiritual adventure—this time with the Ancient Catholic Church (Liberal Catholic Church) based in Great Britain.¹³⁷ Archbishop Arnold Harris Mathew, welcomed the new convert, homosexual warts and all.

After his baptism and confirmation, Wedgwood began promoting the Liberal Catholic Church among members of the Theosophical Society including Leadbeater. Believing that he was being called to Holy Orders, Wedgwood presented himself for Minor Orders, was ordained a deacon and on July 22, 1913 was ordained into the Liberal Catholic priesthood by Dr. Mathew. He was eventually made a bishop. Being a homosexual, Wedgwood said, was no bar to the priesthood or the hierarchy since morality was not a prerequisite for Liberal Catholic priests. He was free to continue his homosexual “cottaging” in public toilets.¹³⁸

On July 22, 1916, Leadbeater joined Wedgwood as a consecrated bishop of the Liberal Catholic Church. He also began to recruit some of his former pupils to the Liberal Catholic Church priesthood.

It did not take long for the roof to fall in on the growing homosexual/pederast ring that had formed within the Church.

In 1919, Reginald Farrer, a Liberal Catholic priest and a friend of Wedgwood and former pupil of Leadbeater, confessed to Church elders that he had been drawn into the vice of sodomy, but whereas he had denounced his own perversion, he said that Wedgwood had not given up the practice.¹³⁹ Wedgwood, now in a senior position in the Church, initially pleaded innocent, but eventually resigned his ecclesiastical office, said Tillett. Leadbeater moved up and replaced him as Presiding Bishop.

Eventually, four high ranking clerics were expelled from the Church for engaging in acts of sodomy, including Bishop Fredrick Samuel Willoughby, who had consecrated Wedgwood. With all the mud-slinging and sensational revelations going on, it was only a matter of time before members of the London Theosophical Society demanded an investigation of the immorality that threatened the integrity of the Society. After all, it was Leadbeater who had initiated Wedgwood into the Society.

In the meantime, back in Australia, Leadbeater had formed a small Theosophical community for boys between the ages of 14 and 21. In 1922, he obtained a large residence in Sydney, known as the Manor, to house the new community where some of the young men lived. All male communal bathing was the rule at the Manor, and it was reported that Leadbeater received an enema in front of the boys as part of his morning ritual (enemas are commonly used in preparation for sodomy).¹⁴⁰

According to Tillett, from May to June of that same year, the police carried out an investigation to see if there was any concrete evidence of criminal activities by Leadbeater at the Manor. The seer’s pupils from the Manor were interviewed, but refused to give any evidence against their teacher.¹⁴¹ The records from the official inquiry indicated the students may

lie about their activities. Fourth, young boys with religious vocations are likely to believe *anything* that their religious superiors tell them; Fifth, parents of clerical sex abuse victims are not wont to recognize, much less admit, the existence of the crime. And finally, the Homosexual Collective, then as now, is quite capable of colonizing and exploiting the religious life for its own ends.

By the time Leadbeater and Wedgwood and Company were through with the Liberal Catholic Church it was on the verge of total disintegration. Interestingly, the program of "liturgical renewal" introduced by Leadbeater and his associates into the Church's rites and rituals that included occult doctrine, has remained a permanent feature of many Liberal Catholic Churches up to the present day.

Blasphemy

One of the noticeable features of religious references found in contemporary "gay" literature and articles published and circulated by the Homosexual Collective is its irreligious scatological and even blasphemous content.¹⁵¹

For example, in an essay titled "The Necessity of Excess," Pat (Patrick) Calafia-Rice, a transgenderized bisexual and licensed therapist and member of "the kink community" with a son he-she is "co-parenting with his/her ex-lover (also a transgender)," described his-her fisting experience:

...But I also knew that there was something sacred about our deep intimacy that was higher than any chemical could ever get me, perhaps as high as heaven itself ...we borrow a little divine grace and provide a smaller version of the shelter of that transcendental love. ...The man who arranges himself in a sling, awaiting anointing with Crisco, has come in perfect love and trust like a child to baptism. Lust can be a sacrament that washes us clean of envy, pride and anomie, and returns us to daily life with a satisfied heart, renewed hope and greater compassion.¹⁵²

Bruce Rodgers, author of *The Queens' Vernacular* has noted that "Since they (gays) are outlawed from the comfort of most religions ...they have imparted a decidedly sacrilegious quality to their slang"¹⁵³ Examples cited in his book include the use of the word "bullshit" for "bishop" and the phrase, "May Miss God strike you dead!"

Similar examples of irreligious gay slang include the term "Holy Week," meaning any period of time when one abstains from sex; the phrase, "Tijuana Bible" referring to "really putrid pornography"; and the S&M/B&D "chapel" which is the torture room equipped with weapons for inflicting pain and humiliation.¹⁵⁴

Since the early 1970s, there has been an increase in outright blasphemies against Jesus Christ, Our Lord and Savior by the Homosexual Collective especially in "gay" clerical circles where Jesus is often portrayed as a homosexual, and Saint John and Lazarus his lovers.

Theosophy has no mandatory creed or dogma or moral code. Its members are free to accept or reject any or all of the “truths” or philosophical ideals it offers including belief in reincarnation and the law of Karma, that is the sum and consequences of a person’s actions during the successive phases of his existence that determine his fate or destiny. Theosophy does not recognize a personal God, only an omnipresent “Divine Spirit.” It rejects Christian belief in a personal immortality and in Heaven and Hell. As in all occult societies, Theosophists seek out the “secret knowledge” of life and nature that is made known only to the few “chosen” or “elect” through direct intuition or illumination of the Divine Spirit or Essence or its intermediary Masters. It’s not difficult to understand why homosexuals and other sexual outlaws have historically been attracted to heretical teachings like theosophy.¹¹⁶

The School of Modern Theosophy was founded by Ukrainian-born Madame Blavatsky in New York City in 1875 and later relocated to Adyar (Madras), India, the home of all theosophic speculation. In 1885, the famed seer left India and went to London where she set up her residence and the headquarters of the Theosophical Society at Maycot cottage in Norwood. Here she wrote her magnum opus, *The Secret Doctrine*, and took over the training of a small group of novices that included the well-known free-thinker and Fabian-feminist Annie Besant, a convert from Anglicanism to theosophy and Blavatsky’s heir apparent.

My brief reference to theosophy most likely would have ended here were it not for the appearance on the English Theosophical scene at about this time of another famous convert to theosophy, one Charles Webster Leadbeater, who in a relatively short period of time managed to draw the Society into a major pederast scandal. Considering the facts that at least two Catholic religious orders, the Legionaries of Christ and the Society of St. John, have been accused of harboring clerical pederasts whose *modus operandi* bear an uncanny resemblance to that of Master Leadbeater, I think it is a story worth telling.

According to Dr. Gregory Tillett, one of Leadbeater’s more recent biographers, when he was a young man, his mother told Charles he had a vocation in the church.¹¹⁷ Although Leadbeater lacked a university education, he managed to get himself ordained to the priesthood in 1879 largely because of his family connections to the Anglican Church. He was the nephew of the eminent Church of England clergyman William Wolfe Capes of the Diocese of Winchester.

Tillett records that Leadbeater’s first assignment was at St. Andrew’s Church in Farnham.¹¹⁸ He lived in a small cottage called Hartford in nearby Bramshott with his mother until her death. Competent and attentive to all his ministerial duties, Leadbeater took a particular interest in the training and religious education of young boys in his parish and he established a number of study groups and clubs for them, wrote Tillett.¹¹⁹